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AN

INTRODUCTORY GRAMMAR

OF THE

SENA LANGUAGE

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AN INTRODUCTORY GRAMMAR

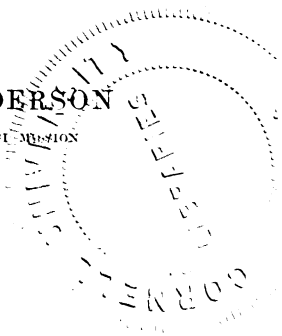
OF THE

SENA LANGUAGE

SPOKEN ON THE LOWER ZAMBESI

By W. G. ANDERSON

OF THE LOWER ZAMBESI MISSION



SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

LONDON: NORTHUMBERLAND AVENUE, W.C.

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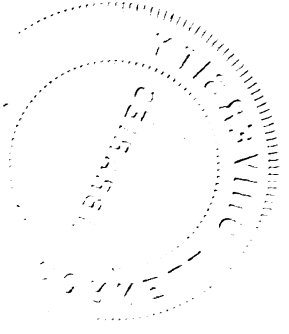

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PREFACE

THE home of the Sena language is the district bordering the Zambesi from Shupanga to the Lupata gorge. It is, however, rapidly superseding many of the neighbouring dialects, and is now spoken and understood from the Zambesi mouth to Tete, and up the river Shiré as far as its tributary the Ruo.

It is classed by Dr. Cust, in his *Modern Languages of Africa*, as belonging to what he terms the Eastern Branch of the Bantu family, and in that branch to the Southern Sub-Branch.

A vocabulary of Sena words is given in Dr. Bleek's *Languages of Mozambik*, published about forty years ago.

As this introductory grammar is published after only three years' residence in the district, it does not by any means pretend to an exhaustive treatment of the language; but it has been prepared to meet the increasing need for some such help, felt by those whose connection with the transport work on the

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Lower Zambesi brings them into daily contact with the Sena people. It is also hoped that it will pave the way for messengers of the Gospel among these people.

The vocabulary is limited to about 1200 of the most common and useful words, as I am now preparing a more complete dictionary of the language, which will, I hope, be published in the course of the next two or three years.

W. G. A.

London, November 1896.

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AN INTRODUCTORY GRAMMAR

OF THE

SENA LANGUAGE

THE ALPHABET.

THE vowels are :—

a	long as in f*a*ther,		short as in dogm*a*		
e	,,	,,	th*e*re,	,,	,,	m*e*t
i	,,	,,	mach*i*ne,	,,	,,	p*i*t
o	,,	,,	m*o*re,	,,	,,	p*o*nd
u	,,	,,	r*u*ler,	,,	,,	f*u*ll

The long vowels occur in accented syllables, the short in unaccented. *u* and *i* become *w* and *y* when followed by another vowel, except when they are accented, as in *kúa*, cry out, *sía*, abandon.

When *a* and *i* come together they often coalesce and form *e*; similarly *a* and *o* form *u*.

antu a-inanyo becomes *antu enanyo*.

nyongo ya ukali becomes *nyongo yokali*.

The consonants are, for the most part, pronounced as in English.

c represents the sound of *ch* in *ch*urch.

g is always hard as in *g*o.

h always represents the aspirate; thus *th* and *ph*

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are the letters *t* and *p* aspirated, not sounded as these combinations are in English.

l represents a sound really between *l* and *r*, and which may be heard as either.

ñ represents the sound of *ng* in si*ng*ing.

r always represents a strongly trilled *r*.

x represents the sound of *sh* in *sh*all.

SYLLABLES.

Every syllable in Sena ends in a vowel. Thus the following words are divided:—*mu-ntu, lo-nga, ta-ngwi, mbwe-nye.*

The simplest form of syllable is a single consonant and vowel, as *pa, ka, fa, va,* etc. These initial consonants may be either nasalized by prefixing *m* or *n*, as *mpa, nka, mfa,* etc., or hardened by prefixing *p, b, t,* or *d*, as *ppa, bva, tsa, dza.*

m	nasalizes	*b, f, p,* and *v.*
n	,,	*c, d, g, k, n, s, t, x,* and *z.*
p	hardens	*f* and *s.*
b	,,	*v* and *z.*
t	,,	*s.*
d	,,	*z.*

The double letters formed by hardening may themselves be nasalized by the proper nasal for the initial consonant. Thus:—*mpf, mps, mbv, mbz, nts, ndz.*

All the sounds of simple or of double or triple combinations of consonants can be followed by *w* or *y*; as *pwa, mpwa, nkwa, dya, nya.*

ACCENT.

The accent in Sena invariably falls on the last syllable but one in a word. In case of a prefix or

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suffix being added to a word, the addition is treated as part of the word, and the accent shifted accordingly.

úma, see. *onúni*, see ye.
dzú, come. *dzúni*, come ye.
kú-dza, to come.

NOUNS.

The noun is the ruling part of speech in a sentence. All other words which are connected with the noun must be brought into agreement with it by prefixing a pronoun representing the noun. This representative pronoun is a modified form of the prefix of the noun.

capeu canga, cikulu ci - *li kupi?*
hat *it* my *it* large *it* is where?
where is my large hat?

When the representative pronoun of the object of a sentence is used, it is inserted immediately before the verb which governs it. It is only used when the object is definite.

nda-ci-ona capeu, I have seen *the* hat.
nda-ona capeu, I have seen *a* hat.

The prefix of a noun is usually inflected to form the plural.

mu-ntu, a person. *a-ntu*, people.
ci-ntu, a thing. *pi-ntu*, things.
mu-ti, a tree. *mi-ti*, trees.

Some nouns form their plural by the addition of a prefix.

bata, a duck. *mabata*, ducks.
mbabva, a thief. *ambabva*, thieves.

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Nouns may be divided into eight classes, distinguished by their prefixes and methods of forming the plural. Each of these classes has its own singular and plural pronoun by which the nouns of the class are represented.

NOUNS. Class 1.

The singular prefix of nouns of this class is *mu*, *mw*, *m*, or *n*, which is changed to *a* to form the plural.

muntu, a person, plur. *antu*.
mwana, a child, ,, *ana* (for *aana*).
mpale, a boy, ,, *apale*.
nkazi, a woman, ,, *akazi*.

A few other nouns commencing variously are included in this class, and form their plurals by prefixing *a*.

bicu, a male slave, plur. *abicu*.
xamwali, a friend, ,, *axamwali*.
baba, a father, ,, *ababa*.

The noun *mfumu*, a chief, belongs to this class, but the plural is *mafumu*.

The representative pronouns of Class 1 are :—

Sing. *a*, *u*, or *w*. Plur. *a*.

The pronoun *a* is only used in the singular before verbs (except the perfect tense) ; in all other cases *u* is used.

mbale wanga winango wa-buluka,
brother *he* my *he* other *he* has gone away,
a-na-bwela mangwana.
he returns to-morrow.
my other brother has gone away, he will return to-morrow.

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The pronoun representing a noun of this class in the Objective case is *mu* before a vowel, or *m* or *n* before a consonant.

ndi-da-mu-*ona mpale*, I saw the boy.
mpale wa-m-*bulusa mwana*, the boy has sent away the child.

In all other classes of nouns the pronoun is the same for both subject and object.

NOUNS. Class 2.

The singular prefix of nouns of this class is *mu*, *mw*, *m*, or *n*, which is changed to *mi* or *my* to form the plural.

mudzi, a village, plur. *midzi*.
mwala, a stone, ,, *myala*.
mpeni, a knife, ,, *mipeni*.
nkulo, a stream, ,, *mikulo*.

The representative pronouns of Class 2 are :—

Sing. *u* or *w*. Plur. *i*, *y*, or *mi*.

The plural pronoun *mi* is only used before adjectives and numerals.

mpeni w*anga* u*kulu* w*a-sweka*.
my large knife is broken (has been broken).
mipeni y*anga* mi*kulu* mi*wili* y*a-sweka*.
my two large knives are broken.

NOUNS. Class 3.

The singular prefix of nouns of this class is *n* or *m*. No inflection is made to denote the plural, but the difference in number is shown by the plural pronoun representing the noun.

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The representative pronouns of Class 3 are :—
Sing. *i* or *y*. Plur. *zi*, or *z* (before a vowel).

mbuzi yache iñono ya-fa.
his little goat has died.
ndi-na-dza-zi-gula ñombe mangwana.
I will buy the cattle to-morrow.

Words introduced from a foreign language are included in Class 3 :—

sitima yao, their steamer.
bote yanga ikulu, my large boat.
kadera zatu zansene, all our chairs.
bulusani bokosi ziñono zansene, take away all the small boxes.

The original prefix of the third class was doubtless *im* or *in*, as is still found in Zulu and several other Bantu languages. The only instances in which this prefix is retained in Sena, are in the following words :—

imbu, a mosquito.
imvi, grey hair.
inswa, small winged white ants.

NOUNS. Class 4.

The singular prefix of nouns of this class is *ci* or *c*, which is changed to *pi* or *py* to form the plural.

cintu, a thing,	plur.	*pintu.*
cala, a finger,	,,	*pyala.*
cida, a tool, a weapon,	,,	*pida.*
cadu, a flea,	,,	*pyadu.*

The representative pronouns of Class 4 are :—

Sing. *ci* or *c* (before a vowel).
Plur. *pi* or *py*.

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cikalango catu ci-*na-cuca*, *ti-na funa cinango.*
our cooking-pot leaks, we want another.

Nouns of other classes prefixed by the Class 4 prefix are made diminutive.

cimpeni, a little knife.
pimipeni, little knives.

Singular diminutives are sometimes formed by prefixing *ka* to the nouns of any class. *kampeni*, a little knife. The plural is always, however, formed by prefixing *pi*, as shown above.

NOUNS. Class 5.

The nouns of this class have in nearly every case lost the original class prefix *li*, and therefore commence variously. The plural is formed by prefixing *ma*.

cilu, a rat, plur. *macilu.*
bata, a duck, ,, *mabata.*
fiyu, a banana, ,, *mafiyu.*

Nouns of this class, which still retain the original class prefix or some modification of it, form the plural by changing the prefix to *ma*.

lizwi, a word, plur. *mazwi.*
diso, an eye, ,, *maso.*
dzino, a tooth, ,, *mano.*

Some nouns of this class are found only in the plural.

madzi, water. | *macibese*, early morning.
mafuta, oil, fat. | *mawawana*, to-morrow.

The representative pronouns of Class 5 are:—
Sing. *li*, or *l* (before a vowel), which are generally contracted to *i* or *y*.
Plur. *a*, or *ma* (before adjectives and numerals).

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mabata anga mawili a-na-tea, my two ducks are laying.

mpale wa-gula madzai mangasi ? wa-gula masele, mbwenye ibodzi ya-bvunda, how many eggs has the boy bought? he has bought eight, but one is bad.

NOUNS. Class 6.

The singular prefix of nouns of this class is *u*.
The plural is formed by prefixing *ma*.

uta, a bow, plur. *mauta*.
ulendo, a journey, ,, *maulendo*.

Many nouns in this class are abstract and have no plural form.

uwana, childhood. | *ukali*, fierceness.
upandu, malignity. | *ukulu*, authority.

The representative pronouns of Class 6 are :—
Sing. *u* or *w*. Plur. *a* or *ma* (before numerals and adjectives).

ufa watu wa-mala, ti-na-funa winango, our flour is finished, we want some more.

The nouns of the sixth class doubtless at one time formed two distinct classes with prefixes *ulu* and *ubu*, as in Zulu, both of which in course of time have been contracted to *u*.

The only example in which the full form of the first of these is found is the word *ulendo*, a journey, formed from the verb *enda*, walk.

The only example of the second is the word *bwadwa* (*bu-adwa*), native beer, which takes *u* as its representative pronoun.

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NOUNS. Class 7.

This class contains the Infinitives, or Present Participles of verbs used as nouns. There is no plural form.

ku-toma, to begin, a beginning.
ku-dya, to eat, eating, food.

The representative pronoun of Class 7 is *ku* or *kw*.

ku-dya kw*atu*, our food.

ku-pumpula kw*ace* ku*kulu*, his great foolishness.

NOUNS. Class 8.

The singular prefix of nouns of this class is *ci*, which is changed to *ma* to form the plural. All the nouns of this class end in *-elo*, or *-ilo*, being formed from objective verbs.

cibvunzilo, a question, plur. *mabvunzilo*.
cigomezelo, a habit, ,, *magomezelo*.

The representative pronouns of Class 8 are:—
Sing. *ci* or *c* (before a vowel).
Plur. *a* or *ma* (before adjectives and numerals).

wa-bvunza mabvunzilo m*azinji*, he asked many questions.

THE LOCATIVE CASE.

The prepositions *ku*, *pa*, and *mu*, are prefixed to nouns to form the Locative case—so called because it defines the *place* with which the action of the verb is connected.

ku	denotes	indefinite locality.
pa	,,	definite locality.
mu, *m* or *n*	,,	very definite locality, generally *in*.

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These prepositions may be translated *to, from, at, in, by, near, about,* etc., as required by the sense.

When the locality is more emphasized than the noun, the representative pronoun which follows agrees with the prepositional prefix instead of with the noun.

ku is represented by *ku* or *kw* (before a vowel).
pa ,, ,, ,, *pa* ,, *p* ,, ,, ,,
mu ,, ,, ,, *mu* ,, *mw* ,, ,, ,,

a-li ku nyumba kwache, he is somewhere about his house.

a-li pa nyumba pache, he is at his house.

a-li n nyumba mwache, he is in his house.

wa-pita ku storo, he has gone towards the store, or somewhere about the store.

wa-pita pa storo, he has gone to the store, or by the store.

wa-pita n storo, he has gone into the store.

A few nouns are only found in the Locative case.

nkanwa, the mouth, in the mouth.
kutsogolo, the front, somewhere forward.
patsogolo, ,, ,, at the front.
ntsogolo, ,, ,, directly in front.
kunduli, the rear, somewhere behind.
panduli, ,, ,, behind.
nnduli, ,, ,, immediately behind.
kunsi, below, about the lower place.
pansi, ,, to or at the lower place.
kunja, somewhere outside.
panja, outside.

All words agreeing with the Locative may be used without any subject being expressed.

kwatu, patu, mwatu, our home.
kwanu, panu, mwanu, your home.

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kwao, pao, mwao,	their home.
kuno, pano, muno,	here.
kule, pale, mule,	yonder.
kupi, papi, mupi,	where?

PERSONAL PRONOUNS.

The personal pronouns occupy the same position in a sentence as nouns, and like them are represented by a pronoun before each word connected with them.

The personal pronouns are usually only inserted when special emphasis is required, their representatives being generally used alone.

The personal pronouns and their representatives are given below :—

Personal Pronoun.	Representative Pronoun of	
	Subject.	Object.
ine, I, me.	*ndi.*	*ndi.*
iwe, thou, thee.	*u.*	*ku.*
ie, he, she, him, her, it.	*u, a.**	*mu, m, n.*
ife, we, us.	*ti.*	*ti.*
imwe, you.	*mu.*	*ku,-ni.*†
iwo, they, them.	*a.*	*a.*

* Only used before verbs (except the perfect tense).

† Suffixed to the verb, as in the Imperative.
nda-ku-pangani, I have told you.

POSSESSIVE PRONOUNS.

The possessive pronouns are always placed after the noun denoting the thing possessed. The root forms are as follows :—

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-anga, my.	*-atu*, our.
-ako, thy.	*-anu*, your.
-ace, his, her, its.	*-ao*, their.

These roots are suffixed to some common nouns, instead of connecting in the usual way with the representative pronoun.

babanga, my father.
nkazanga, my wife.
mwanako, thy child.

After verbs of coming and going the possessive pronouns are prefixed by *py* (the plural representative pronoun of Class 4) to express *my way*, *thy way*, etc., as in Old English.

ndoko pyako, go thy way.
a-enda pyao, they went their way.

The noun root *-nza-* meaning *companion*, *neighbour*, is suffixed by the possessive pronouns, and prefixed by the various class prefixes, thus forming nouns of whichever class the prefix is used.

nzanga (for *ṅnzanga*), my companion.
anzanga, my companions.
anzatu, our companions.
nzako, *nzace*, *nzanu*, *nzao*, etc.
cinzace, its companion.
mbuzi ya-lekana na zinzace,
the goat has separated from its companions.
ika cintu ico na pinzace,
put that thing with the rest (its companions).

THE POSSESSIVE PARTICLE.

The possessive particle *a*, meaning *of*, prefixed by the representative pronoun of a noun, connects the word or phrase following with that noun in a possessive, qualifying, or relative sense.

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nyumba ya nzungu, the white man's house.
muntu wa mpamvu, a strong person.
mbuzi ya ku-cena, a white goat.
cikalango ca ku-cuca, a cooking-pot which leaks.
mpale wa ku-pata mabasa ace kwadidi, a boy who does his work well.
apale a (= *aa*) *ku-bulusa bokosi n storo*, the boys who take the boxes out of the store.

The initial *k* of the Infinitive of a verb is often dropped after the possessive particle *a*, and the *a* and *u* coalescing form *o*.

mpale wa ku-ipa = *mpale wo-ipa*, a bad boy.

ADJECTIVES.

There are very few adjectives in Sena, their place being usually supplied by other words connected with the possessive particle.

The following are the most common; they always follow the noun which they qualify :—

-kulu, great, large.	*-wisi*, green, fresh.
-ñono, small.	*-muna*, male.
-pswa, new.	*-kazi*, female.
-zima, whole.	

With singular nouns of the first class adjectives are prefixed by *wan-*, instead of the usual representative pronoun *u*.

mpale wankulu, a big boy.
mwana wankazi, a female child.

DEMONSTRATIVES.

Demonstratives are formed from the representative pronouns of the noun classes with which they agree.

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There are two forms; one for objects near, the other for objects at a distance.

TABLE OF DEMONSTRATIVES.

Class.	This.	That.	These.	Those.
1	*uyu*	*uyo*	*awa*	*ao*
2	*uu*	*uo*	*ii*	*io*
3	*ii*	*io*	*izi*	*izo*
4	*ici*	*ico*	*ipi*	*ipyo*
5	*ili, ii*	*ilo, io*	*awa*	*ao*
6	*uu*	*uo*	*awa*	*ao*
7	*uku*	*uko*	—	—
8	*ici*	*ico*	*awa*	*ao*
ku	*uku*	*uko*	—	—
pa	*apa*	*apo*	—	—
mu	*umu*	*umo*	—	—

The initial vowel is often dropped when the demonstrative is not emphatic.

Demonstratives may be used with a subject understood :—*bulsa ici*, take away this (thing).

These demonstratives were no doubt originally simply the representative pronouns of the various classes reduplicated to give greater emphasis; but in course of time the initial consonant has been dropped, and is now only seen when the demonstrative is combined with the verbal copula (see page 32). The original form of the first class pronouns was probably :—Sing. *yu;* plur. *wa;* as both these forms are still found in cognate languages.

In addition to the demonstratives given above there are certain demonstrative roots which are brought into agreement with nouns of the various classes by prefixing the class representative.

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-no, this here.	*-ene*, same, self.
-le, yon, yonder.	*-oka*, only, alone.
-inango, other, some.	

dziko lino, this country.
mudzi ule, yonder village.
pintu pinango, other things.
nyumba zene, the same houses.
nkuku izo zoka, those fowls only.

The personal pronouns are combined with *-ene* and *-oka* as follows:—

inene, I myself.	*ndeka*, I only.
iwene, thou thyself.	*weka*, thou only.
iene, he himself.	*yeka*, he or she only.
ifene, we ourselves.	*teka*, we only.
imwene, you yourselves.	*mweka*, you only.
iwoene, they themselves.	*oka*, they only.

Two demonstratives are often combined.

cintu cene ci, this same thing.
nyumba zene zo, those same houses.
ndekene (= *ndeka ene*), I myself alone.
wekene, *yekene*, etc.

RELATIVE EXPRESSIONS.

As there are no relative pronouns in Sena, they are expressed when in the nominative case by the possessive particle (see page 18) or by a demonstrative.

antu ene o a-dzela ku mudzi, the people who have come from the village.

ndi-na-dza-enda pene po mbaleanga wa-bwela, I will go when [lit. at that same (time)] my brother has returned.

When the relative is in the objective case it is expressed by using the representative pronoun of the

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object before the verb, instead of that of the subject. The subject then follows the verb.

cintu ci-na-funa nzungu, the thing which the white man wants.

mbuzi zi-da-gulene (=*gula ine*), the goats which I bought.

pintu pi-na-funee (=*funa ie*), things which he wants.

nkuku zi-da-pa nyalugwe, the fowls which the leopard killed.

NUMERALS.

The Cardinal numerals are :—

-bodzi,	one.	*-nomwe*,	seven.
-wili,	two.	*-sele*,	eight.
-tatu,	three.	*-pfemba*,	nine.
-nai,	four.	*kumi*,	ten.
-xanu,	five.	*dzana*,	hundred.
-tantatu,	six.	*cikwi*,	thousand.

kumi, a ten, and *dzana*, a hundred, are nouns of the fifth class, with plurals *makumi* and *madzana ; cikwi*, a thousand, is a noun of the fourth class, with plural *pikwi ;* these are not prefixed by the representative pronoun of the subject.

With the first class of nouns *-bodzi*, one, is prefixed by the class prefix *m*, instead of the representative pronoun :—

muntu mbodzi, one person.

All other numbers are compounded from those given above.

makumawili (=*makumi mawili*), twenty.
makumatatu, makumanai, etc.
pintu kumi na pinai, fourteen things.

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nkuku makumatatu na zixanu, thirty-five fowls.
midzi kumi na ubodzi, eleven villages.
nyumba madzana mawili na zisele, two hundred and eight houses.

In counting the following forms are used instead of those given above :—

pos, one.	*xina*, four.	*zinomwe*, seven.
pili, two.	*xanu*, five.	*sele*, eight.
tatu, three.	*tantatu*, six.	*pfemba*, nine.

The Ordinal numerals are formed from the Cardinal by prefixing *ci ;* they are connected with the noun by the possessive particle.

muntu wa cipos or *wa cibodzi*, the first person.
nyumba ya citatu, the third house.
cintu ca cikumi na cinai, the fourteenth thing.

Adverbial numerals are formed from Cardinal by prefixing *ka*.

kabodzi, once.	*kanai*, four times.
kawili, twice.	*kaxanu*, five times.
katatu, three times.	etc.

INDEFINITE NUMERALS.

-zinji, many, much.
-ansala, many, much.
-ansene, *-anse*, } all.
-onsene, *-onse*, } all.
-ensene, *-ense*, } all.

antu azinji, *antu ansala*, many people.
antu onsene, all people.
pintu pizinji, *pintu pyansala*, many things.
pintu pyansene, all things.
ku-dya kuzinji, much food.

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INTERROGATIVES.

There are four interrogatives which are not inflected.

kodi, is it so?	*ninji*, what? why? how?
lini, when?	*tani*, what?

-nji, an enclitic form of *ninji*, is used as a suffix with verbs; the accent of the verb is then on its last syllable.

mu-na-funá-nji, what do you want?

The remaining interrogatives are roots, which must be brought into agreement with nouns of the various classes by prefixing the class representative.

-pi, which?	*-ngasi*, how many?
-ani, who? what?	*-otani*, what kind?
-anji, what?	

VERBS.

The simplest form of the verb is, as in English, the Imperative singular; the plural of which is formed by suffixing *-ni*.

enda,	walk,	plur. *endani*.
tamanga,	run,	,, *tamangani*.
ndoko,	go,	,, *ndokoni*.

Other moods and tenses of the verb are formed by prefixing various particles to the simple form. The most common of these tense particles are as follows:—

NA, denoting the present.

ndi-na-funa, I want.
mbalame i-na-mbuluka, the bird flies.

NA SO, denoting immediate present time.

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madzi a-na-so-wila, the water is just boiling.
apale a-na-so-pika ku-dya, the boys are cooking their food.

With monosyllabic verbs the sign of the Infinitive always follows these particles.

a-na-so-ku-mwa, they are drinking.
a-na-so-ku-dza, they are just coming.

NA DZA, denoting the simple future.

ndi-na-dza-enda, I will go.
ci-na-dza-gwa, it will fall.

A, denoting the perfect or recent past.

nda-fika, I have arrived.
muti wa-gwa, the tree has fallen.
cintu ca-sweka, the thing is broken.

DA, denoting the remote past.

apale a-da-enda, the boys went.
mbuzi i-da-fa, the goat died.

KA, I. denoting continuant past time.

a-ka-pata-mabasa, they were working.
ndi-ka-famba, I was travelling.

II. denoting the purpose of an action already mentioned.

wa-enda ka saka nkuni, he has gone to get firewood.

NGA, denoting ability, possibility, or condition.

ndi-nga-enda, I may go, if I go, etc.
a-nga-dza mangwana, he may come to-morrow, if he comes to-morrow.

NGA DA, denoting past condition or possibility.

a-nga-da-ti-panga, if he had told us, he would have told us, he might have told us.

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NGA DZA, denoting future condition or possibility.
ti-nga-dza-mu-ona, if we should see him.

By changing the final *a* of the verb to *e*, a mood is formed which may be translated by several English forms.

I. It is used for the Imperative, when denoting request or entreaty, but not actual command.

ndi-one, let me see.	*ti-one*, let us see.
one, see thou.	*oneni*, see ye.
a-one, let him see.	*a-one*, let them see.

ndi-pase madzi, give me some water.
ti-m-pange-nzatu, let us tell our companion.

II. When preceded by *ka*, a previous Imperative is implied, which may be either expressed or understood.

ndoko ka-m-pange, go and tell him.
ka-ndi-kwatile kadzako yanga, go and fetch me my coat.

III. When used with an interrogative, it may be translated *shall*, or *am . . . to?*

ndi-ende kupi, where shall I go? where am I to go?
apale a-dze lini, when shall the boys come?

IV. It is also used as Subjunctive.

nda-tuma mpale kuti a-pange antu, I sent a boy that he might tell the people.
wa-ndi-cemela kuti a-ndi-pase cintu, he called me that he might give me something.

The Indefinite form of the verb is expressed by using *ku*, *pa*, or *mu*, in place of the representative of the subject.

pa-li, there is.	*pa-bveka*, it is rumoured.

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mu-li madzi n citombaco, there is water in that pot.

pa-oneka nzou pa dambo, there were elephants seen on the plain.

Verbs are conjugated negatively as the following.

Imperative.

leka ku-ona, do not see. | *lekani ku-ona*, do not see (plur.).

Infinitive and Present Participle.

ne ku-ona, not to see, *or* not seeing.

Indicative.

Present.

si-na-ona, I do not see, etc.	* *ka-ti-na-ona*,
hu-na-ona,	* *ka-mu-na-ona*,
* *ka-na-ona*,	* *ka-na-ona*.

Past.

si-da-ona, I did not see, etc.	* *ka-ti-da-ona*,
hu-da-ona,	* *ka-mu-da-ona*,
* *ka-da-ona*,	* *ka-da-ona*.

Future.

si-na-dza-ona, I shall not see, etc.	* *ka-ti-na-dza-ona*,
hu-na-dza-ona,	* *ka-mu-na-dza-ona*,
* *ka-na-dza-ona*,	* *ka-na-dza-ona*.

There is no negative form of the Perfect tense; that of the Past is used instead.

* In some parts *ha* is used instead of *ka*.

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Any of the foregoing forms, affirmative or negative, spoken in an interrogative tone, denote that a question is asked.

a-da-ona?	did they see?
wa-ona?	has he seen?
ka-mu-da-ona?	did you not see?

Narrative Tense of the Verb.

In narration, after the story is once introduced in the proper tense, all the verbs which follow in the same tense are simply prefixed by the conjunctive particle *mba* (*mb* before a vowel) combined with the representative pronoun of the subject.

When however an action is referred to which was at the time past, the usual tense particle is inserted after the combined narrative particle and representative pronoun.

Wa-pakila m mwadia, mba-kwila Zambezi, mba-fika pa mudzi na maulo, dzua mbi-da-doka; mba-tsama penepo. Na nasiku mba-zi-dza nkalamu ziwili, mba-zi-lila; mba-gopa, mba-pakila ponto m mwadia, mba-wambuka ku nsua.

He embarked in a canoe, and ascended the Zambesi, and arrived at a village in the evening when the sun had set; and he stopped there. At night two lions came and roared; and he was afraid, and embarked again in the canoe and crossed over to an island.

VERBAL TERMINATIONS.

Changes in the termination of a verb denote a change of meaning.

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Passive Verbs.

Passive verbs are formed by inserting *w*, or *iw*, before the final vowel of the verb.

kwata,	take.	*kwatwa*,	be taken.
dya,	eat.	*diwa*,	be eaten.
bala,	bear.	*balwa*,	be born.
ba,	steal.	*biwa*,	be stolen.

Objective Verbs.

Objective verbs express that the action of the verb is done with a purpose, or is *for*, *towards*, or *from* some special object, expressed or implied. They are formed by changing the final *a* of the verb into *ila*, or *ela*.

dza,	come.	*dzela*,	come for or from.
pasa,	give.	*pasila*,	give to or for.
longa,	speak.	*longela*,	speak for.

wa-ndi-longela ine, he spoke on my behalf.

Causative Verbs.

Causative verbs are formed by changing the final *a* of the verb into *isa* or *esa*.

tima,	go out.	*timisa*,	extinguish.
ona,	see.	*onesa*,	show.
pa,	kill.	*pesa*,	cause to kill or be killed.
tema,	cut down.	*temesa*,	have cut down.

Many verbs ending in *ka* form their causatives by changing *ka* into *sa*.

buluka,	go away.	*bulusa*,	send or take away.
pulumuka,	escape.	*pulumusa*,	save.

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Many verbs ending in *la* form their causatives by changing *la* into *za*.

kwila, ascend.	*kwiza*, cause to ascend, raise.
bwela, return.	*bweza*, bring or send back.

Intensive Verbs.

Intensive verbs are formed in the same way as causative, but are distinguished from them by the fact that with causative verbs the objective representative pronouns are always used, while with intensive verbs they are not.

wa-dziwisa ine, he knows me thoroughly.
wa-ndi-dziwisa ine, he has caused me to know.

Neuter-Passive Verbs.

Neuter-Passive verbs are formed by changing the final *a* of the verb into *eka* or *ika*. These are distinguished from passive verbs by the fact that passive verbs refer to an action to which a person or thing is subjected, while neuter-passive verbs refer to a state or condition in which a person or thing exists.

taya, throw away, lose.	*tayika*, be lost.
swa, break.	*sweka*, be broken.
bwela, return.	*bweleka*, be returnable, be borrowed, or lent.
dziwa, understand.	*dziwika*, be intelligible.

Transitive verbs ending in *ula*, form their intransitives or neuter-passives by changing the final *la* to *ka*.

pandula, tear.	*panduka*, be torn.
fungula, open.	*funguka*, be open.

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Reflective Verbs.

Reflective verbs are formed in the same way as the neuter-passive.

pa,	hurt, kill.	*peka*,	hurt one's self, be hurt.
sandula,	change.	*sanduka*,	change one's self, be changed.
ceka,	cut.	*cekeka*,	cut one's self, be cut.

The demonstrative *-oka* is generally used after reflective verbs.

nda-lasika ndekene, I have wounded myself.
nsuo wa-funguka woka, the door opened by itself.

Reciprocal Verbs.

Reciprocal verbs are formed by adding *-na* to the verb.

yanja,	love.	*yanjana*,	love one another.
menya,	strike.	*menyana*,	fight.

Frequentative Verbs.

Frequentative verbs, denoting excessive or repeated action, are formed by reduplicating the verb root.

enda,	walk.	*enda-enda*,	walk about.
longa,	speak.	*longa-longa*,	gossip.

THE VERBAL COPULA.

The verbal copula *ndi*, it is, is formed by nasalizing the auxiliary verb *li*, be; *l* prefixed by *n* changing to *d*, as is common in Bantu languages.

ndi muntu, it is a person.
ndi kutali, it is far away.
ndine, it is I, or I am.

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ndiwe, ndie, ndife, ndimwe, ndiwo, nduo, ndico, ndizo, ndiko, ndipo, etc.

The auxiliary *li* (see p. 33) is often dropped in combination with representatives and demonstratives, and thus the simple nasal *n* or *m* becomes the copula; thus, *nci, nzi* or *nsi, mpi, ncico, nsizo, mbawa* (= *nwawa*) *nkuko,* etc.

AUXILIARY VERBS.

The following are the principal verbs used as auxiliaries.

dza, come. Used in forming the future tense (see p. 25). Also used in the following construction, meaning *in order to*;—

wa-dza dza-ndi-panga, he came in order to tell me.

a-na-funa ku-dza dza-tambila malipilo ace, he wants to come to receive his pay.

funa, desire, wish.

muti u-na-funa ku-gwa, the tree is likely to fall.

kala, be, remain.

apale a-na-kala na ku-dungunya, the boys are always grumbling.

konda, refuse.

muntu wo-konda pata mabasa, a person who will not work.

muntu wo-konda ku-bva, a person who cannot hear.

koza, be able.

si-na-koza ku-enda, I am unable to go.

kwana, be sufficient, be able.

a-na-kwana ku-pa nyama, he is able to kill game.

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leka, cease. Frequently used in forming the negative.

lekani ku-enda, do not go.

li, be.

a-li ku-dza, he is coming.

As there is no verb in Sena for "have," this is expressed by the verb *li* and the conjunction *na*, with.

ndi-li na mpeni, I have a knife.

a-li nazo nsomba, they have fish.

The verb *li* is often understood, though not expressed.

ndi na mpeni, I have a knife.

mala, finish. Used to emphasize the completeness of an action.

pene po a-mala ku-m-panga mba-enda pyao, when they had told him they went their way.

ti, say, do, be.

madzi a-na-ti ku-wila, the water is boiling.

dzua mbi-sa-ti buluka, before the sun rises.

toma, begin.

ndi-na-toma ku-enda, I am going immediately.

ADVERBS.

Adverbs always follow the verbs which they modify.

wa-enda nsanga, he went quickly.

wa-cita pyadidi, he did well.

The principal adverbs are:—

kwadidi, *pyadidi*	well, right, good.
kakamwe,	thoroughly.
ninga,	as, like.
cakuti-cakuti,	so and so, such.
-bodzi-bodzi,	the same as.

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maka,	rather, preferably.
maka-maka,	especially.
* *tene pa,*	thus, like this.
* *tene po,*	so, like that.

Many adverbs are formed from adjectives and numerals by prefixing *ka*, *ku*, or *pa*.

kakulu, greatly.	*kabodzi*, once.
pañono, a little.	*kawili*, twice.
kuzinji, much.	

The Infinitives of verbs preceded by *kwa* are used adverbially.

wa-pata mabasa kwa ku-kangaza, he worked energetically.

PREPOSITIONS.

The prepositions *ku*, *pa*, and *mu* have already been dealt with under the locative case, *q. v.*

When they are used other than with the locative case they are generally combined with the verb *li*, be.

mba-dza kuli mfumu, he came to the chief (lit. to where the chief was).

mba-pakila m mwadia muli anzace, he entered into the canoe to his companions (or, where his companions were).

The preposition *na*, with, is very extensively used, as in the following examples—

wa-ndi-kwika na mpeni, he stabbed me with a knife.

* *tene* seems to have been originally a verb as it takes before it in combination the verbal particle *o*.

yintu pyo-tene po, things like those.

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nda-cita na nzanga, I said to my companion.
a-enda na njila inango, they went by another way.
pya-citwa na nzou na sulo, the story is told of an elephant and a rabbit.

All folk-lore tales commence thus—

pya-citwa na— which is equivalent to "Once upon a time."

CONJUNCTIONS.

Conjunctions when used simply as connectives in a narrative are dispensed with by the use of the narrative tense of the verb.

"If" and other conjunctions introducing a state or condition are generally expressed by the *nga* tense of the verb.

"In order that" is generally expressed by putting the verb into the subjunctive (see p. 26).

The principal conjunctions are as follows:—

na, and, with.

na is combined with the personal pronouns and demonstratives thus, *nawe*, *nae*, *namwe*, *nao*, *naco*, *napyo*, *nayo*, *nazo*, etc.

dza naco kuno, bring it here (lit. come here with it).

kuti, that, in order that.
pakuti, for, because.
cakuti, so that.
ndipo, thereupon, and (when not a mere connective).
sabwa, because.
mbwenye, but.
ngati, if, may be.

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maka, but, rather.
pezi, lest.

The verb *towela*, follow, is often used as a conjunction.

mba-luma na mano nkambala yo towela i-tyoke, he gnawed the rope with his teeth in order that it might break.

The noun *tangwi*, cause, reason, is often used as a conjunction. It is frequently followed by *kuti*.

ndi-na-funa ku-enda kwatu tangwi (or *tangwi kuti*) *mbaleanga wa-soeka*, I want to go home, because (the reason being) my brother has died.

INTERJECTIONS.

Most of the interjections in Sena have an adverbial force and might be called Adverbial Interjections. Though very numerous they are not of much grammatical importance, being mostly onomatopoetic.

muti u-na-tekuma teku teku teku, the tree sways to and fro.
mpepo i-na-titima ti ti ti, the wind blows boisterously.
pa-li suali lelo no! there is a calm to-day.
kavalo a-na-dza celekwa celekwa celekwa, the horse comes trot, trot, trot.

FORMATION OF WORDS.

I. Nouns formed from verbs.

First class nouns denoting the agent may be formed from verbs by prefixing to the verb *mu*, *m*, or *n* (plural *a*), and changing the final vowel to *i*.

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pedza,	help.	*mpedzi,*	a helper.
pfunza,	learn.	*mpfunzi,*	a scholar.
pfunzisa,	teach.	*mpfunzisi,*	a teacher.
pulumusa,	save.	*mpulumusi,*	a saviour.
kumbiza,	herd.	*nkumbizi,*	a herdsman.

A few first class nouns are formed from neuter verbs by prefixing *mu*, *m*, or *n* (plural *a*), and changing the final vowel to *u*.

fuma,	be wealthy.	*mfumu,*	a chief.
kula,	be great or grown.	*nkulu*	a head-man or an adult.

Second class nouns, generally denoting the instrument, may be formed from verbs by prefixing *mu*, *m*, or *n* (plural *mi*), and changing the final vowel to *o*.

enda,	walk.	*mwendo,*	a leg.
ota,	warm one's self.	*moto,*	a fire.
swaila,	sweep.	*nswailo,*	a broom.
sema,	cut smooth.	*nsemo,*	an adze.

Fourth class nouns may be formed by prefixing *ci* (plural *pi*) to the verb, and changing the final vowel to *o*.

fupa,	sift.	*cifupo,*	a sieve.
lila,	cry.	*cililo,*	a wailing.
fua,	care for.	*cifuo,*	a domestic animal.
zindikila,	recognize.	*cizindikilo,*	a sign.
pulumusa,	save.	*cipulumuso,*	salvation.

Fifth class plural nouns, denoting excess or continuity, may be formed by reduplicating the verb and prefixing *ma*.

dya,	eat.	*madya-dya,*	gluttony.
cita,	say, do.	*macita-cita,*	sayings, actions.

Sixth class abstract nouns may be formed by prefixing *u* to the verb, and changing the final vowel to *i*.

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celenga, be distressed. *ucelengi*, distress.
lemekeza, exalt, honour. *ulemekezi*, glory, honour.

Eighth class nouns may be formed by prefixing *ci* (plural *ma*) to the objective form of the verb, and changing the final vowel to *o*.

tonga, command. *citongelo*, a command.
bvunza, ask. *cibvunzilo*, a question.
gomeza, do repeatedly. *cigomezelo*, a habit.
longa, speak. *malongelo*, speech.
pika, cook. *mapikilo*, cookery.

II. Nouns formed from nouns.

Nouns denoting nationality are formed by prefixing to the name of the country the personal prefix of the first class, *mu*, *m*, or *n* (plural *a*), and nouns denoting anything pertaining to the people, as language or customs, are formed by prefixing the fourth class prefix *ci*.

nsena, a man of Sena; plural, *asena*.
cisena, the language or customs of the Sena people.
mpodzo, a man of the Podzo country (Zambesi mouth); plural, *apodzo*.
cipodzo, the Podzo language or customs.
nzungu, a European; plural, *azungu*.
cizungu, European language or customs.

The names of most fruits and vegetables are in the fifth class, with the plural formed by prefixing *ma*; the nouns denoting the trees or plants by which they are borne are formed by prefixing the second class prefix *mu*, *m*, or *n* (plural *mi*).

figu, a banana; plural, *mafigu*.
mfigu, a banana tree; „ *mifigu*.
samvu, a fig; „ *masamvu*.
nsamvu, a fig tree; „ *misamvu*.

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Abstract nouns of the sixth class may be formed from first class nouns by changing the prefix *mu*, *m*, or *n*, to *u*.

mwana,	a child.	*uana* or *uwana*,	childhood.
mfumu,	a chief.	*ufumu*,	chieftainship.
nkulu,	a head-man.	*ukulu*,	authority.
mpandu,	an enemy.	*upandu*,	enmity.

III. Formation of verbs.

The regular terminal changes by which derived verbs are formed have already been dealt with (p. 29). A number of other formative terminations are found which were at one time probably more common, but in the course of the continual change to which an unwritten language is subject have now dropped out of ordinary use.

Many verbs reverse their meaning by changing the final *a* to *ula*.

funga,	shut.	*fungula*,	open.
lika,	come to a standstill.	*likula*,	start off again.

Some verbs are made reflective by suffixing *la*.

bisa, hide.	*bisala*, hide one's self.

A COLLECTION OF USEFUL SENTENCES ILLUSTRATING THE FOREGOING RULES.

1. Sasanya caya cincino.
2. Gubudza nguo ya meza.
3. Fula nguo zanga lelo.
4. Ntengo wace ninji?
5. Pa nkuku ziwili lelo.
6. Apale a-na-dikilila pagamento yao.
7. Kutula madzi ao.
8. Wa-mu-ona Dzuze? Nda-mu-ona dzulo.

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9. Mpale wanga wa-enda kwao; ndi-na-funa wi-nango.
10. U-na-m-funa lini? nkuca uno.
11. Mbale-ako a-li kupi? si-na-dziwa taiu.
12. A-dza antu angasi? a-dza anomwe.
13. Si-na-ku-funani taiu; ndokoni pyanu.
14. Mu na mbuzi zingasi za malonda?
15. Mbadzo yanga hi-na-twa taiu; ndoko ka-i-noza.
16. Ka-ndi-tungile madzi a ku-pisa.
17. Madzi ka-na-ti ku-wila taiu.
18. Nda-gula nkuku makumaxanu na zisele; mbale-anga wa-gula kumi na ibodzi.
19. U-na-funa pagamento yanji na mwezi?
20. Dza naco citundu cako.
21. Enda na karta ii kuli nzungu.
22. Kaula pilombo ipi n kalasao mwanga.
23. Sankulani pintu pi-na-funemwe.
24. Nda-ku-pangani pyansene pi-da-longee.
25. Fula nguo izi ponto, ka-zi-na-ti ku-cena taiu.
26. Kumbani dzenje, ika-mo pilombo ipyo.
27. Ndi-paseni ku-dya.
28. Ka-m-pange mbale-ako a-dze kuno.
29. Azungu a-na-so-ku-dya siali.
30. U-nga-swa parato zinango, si-na-ku-pagali taiu.
31. Combo ici ci-na-cuca, ka-ndi-kwatile cinango.
32. Mu-nga-funa ku-pita n nyumba khoma pa nsuo.
33. Tasika nguo zansene zo, towela zi-ume.
34. U-nga-mala ku-pika, timise moto.
35. Tamangile capeu canga.
36. Ka-tambilise apale mpunga.
37. Nzungu wa-i-temesa miti mizinji, wa-i-tutisa pa masali pace.
38. Wilisa madzi a caya cincino.
39. Dzina lako mbani? Ndine Roke.
40. I-li kupi nguo ya ku-pukuta parato?
41. Tambalalisa mabonde.

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42. U-nga-da-funa ku-enda, sabwanji wa-konda ku-ndi-panga.
43. Mu-li madzi o-pisa n kuzinya mo?
44. Bulusa pintu pyako m bokosi mwanga.
45. Muntu wo-koma ntima nduyo.
46. Madzi ao mba ku-anga.
47. Pangani anzanu a-dze mangwana.
48. Ndi-na-funa apale anai a ku-dziwa manga nyumba.
49. Kwatu nku Sena.
50. Ti-ambukile gombe ile.
51. Ndi-ku-pedze fula nguo zene zo zi-na-funa nzungu nsanga.
52. Malongelo ace ka-na-dziwika taiu.
53. Nda-peka mwendo.
54. Asodzi a nsomba a-fika.
55. Ndi-nga-dza-pi-cita tene po, ndi-buluse.
56. Ndokoli nzako; dza nae kuno.
57. Nguo zanga za-tota, ndi-na-funa ndi-zi-tasike pa dzua.
58. Mbao ana anga.
59. Njila yatu njii.
60. Nguo yako hi-na-yañanika taiu; ndoko ka-i-fula.

KEY TO THE SENTENCES.

1. Make the tea now.
2. Shake the table-cloth.
3. Wash my clothes to-day.
4. What is its price?
5. Kill two fowls to-day.
6. The boys are waiting for their pay.
7. Throw away that water.
8. Have you seen Dzuze? I saw him yesterday.
9. My boy has gone home; I want another.

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10. When do you want him? The day after to-morrow.
11. Where is your brother? I do not know.
12. How many people have come? Seven have come.
13. I do not want you; go your way.
14. How many goats have you for sale?
15. My axe is not sharp; go and grind it.
16. Go and draw me some hot water.
17. The water is not yet boiling.
18. I have bought fifty-eight fowls; my brother has bought eleven.
19. What pay do you want a month?
20. Come with your basket.
21. Go with this letter to the white man.
22. Pick these burrs off my trousers.
23. Choose the things which you want.
24. I have told you all that he said.
25. Wash these clothes again, they are not yet clean.
26. Dig a hole, and bury that rubbish.
27. Give me some food.
28. Go and tell your brother to come here.
29. The white men are just eating their dinner.
30. If you break any more plates I shall not pay you.
31. This vessel leaks, go and fetch me another.
32. If you want to enter the room knock at the door.
33. Spread out all those clothes to dry.
34. When you have finished cooking extinguish the fire.
35. Run for my hat.
36. Go and give the boys rice.
37. The white man had many trees cut down, and stacked on his plot of land.

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38. Boil the water for tea now.
39. What is your name? I am Roke.
40. Where is the cloth to wipe the plates?
41. Lay down the mats.
42. If you wanted to go, why did you not tell me.
43. Is there any hot water in the kitchen?
44. Take your things out of my box.
45. That is a good-hearted person.
46. The current there is strong.
47. Tell your companions to come to-morrow.
48. I want four boys who know how to build a house.
49. Our home is at Sena.
50. Let us cross over to that bank.
51. Let me help you wash those clothes which the white man wants immediately.
52. His speech is unintelligible.
53. I have hurt my leg.
54. The fishermen have arrived.
55. If I should do so, send me away.
56. Go for your companion and bring him here.
57. My clothes are wet, I want to spread them out in the sun.
58. Those are my children.
59. This is our way.
60. Your calico is not fit to be seen; go and wash it.

SENTENCES ILLUSTRATING COMMON IDIOMS.

Nda-kuta. Thank you.
Nda-ku-siani. Good-bye.
Lotani. Good-night.
Tendeni apalemwe. Come along you fellows.
Mwa-wanga? Nda-wanya; peno imwe? Na ine-

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mbo nda-wanga. Are you well? I am well; how are you? I also am well.

Ulendo watu u-na-tokota na masikati. We shall be ready for our journey at noon.

Wa-enda kampindi pañono. He went a short time ago.

Nda-ona nkazanga wadidi. I have seen a suitable wife for me.

Ka-na-longa pintu pyo-pata taiu. His word is not to be depended upon.

Nda-mangwa na ncici wa nyemba. I am completely puzzled.

Nda-dza dza-pata myendo kuli mfumu. I have come to implore the chief.

Nyanza ya pansi. A side channel.

Ku-lizila mbalame. To shoot a bird.

M mangwana mwace. On the morrow.

Njila ya ku-fa. An obliterated path.

Ndi-na-bva nsolo. I have a head-ache.

A-na-bva mwendo. His leg hurts him.

Ku-lembela dziko. To take a census.

Ku-bulusa misonko. To pay taxes.

Ku-angisa ntima. To take courage.

Madzi a-na-gomoka. The tide is ebbing.

Nyama ya ku-gona masiku. Meat left from yesterday.

Ku-kulisa mwana. To bring up a child.

Ku-kwila mpando wa babace. To step into his father's shoes.

Wo-kwila mpando. An heir.

Ku-lamusa ulendo. To start on a journey.

A-nga-li maso. He is alive.

Njila ya ncombo. The path directly in front.

Ntima wa ku-uma. A hard heart.

Ku-pata mabasa. To work.

Ku-ponya mubvi. To shoot an arrow.

Ku-oneka ninga dinga. To appear suddenly.

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VOCABULARY

Words must be looked for in this vocabulary under their root forms, that is, detached from any pronominal prefixes or verbal suffixes, e. g. *-anga* will be found entered, but not *wanga, yanga, canga,* etc. *-ene* will be found, but not *wene, zene, cene,* etc. *tamanga* will be found, but not *tamangila, tamangisa, tamangana,* etc.

b, f, p, and *v,* when nasalized, will be found under *mb, mf, mp,* and *mv.*

c, d, g, j, k, n, s, t, and *z,* when nasalized, will be found under *nc, nd, ng, nj, nk, nn, ns, nt* and *nz.* Words commencing thus are sometimes pronounced as if the nasal was *m,* but as *n* is the correct nasal they will only be found entered there.

Words not found under *f, s, v,* and *z,* should be looked for under the hardened forms of these letters, *pf, ps, ts, bv, bz* and *dz.*

Verbs commencing with *w* or *y,* if not found under these letters, should be looked for under the vowel which follows ; *enda,* go, is often pronounced *yenda ; ambuka,* cross a river, is often pronounced *wambuka,* etc.

The numbers placed after nouns denote the class to which they belong.

-ace, his ; her ; its
-ako, thy
ambasa, grope ; feel for
amba, ambiza, } spread before the fire
ambuka, cross a river or stream
ande, yes
-anga, my
ani, who ?
-anji, what ?

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-ansala, many ; much
-anu, your
-ao, their
ao, those
apa, here
apo, there
-atu, our
awa, these
axamula, gape ; yawn

ba, steal
baba, 1, father
bade, 5, bark of a tree
baila, v. reward
bala, bear ; bring forth ; carry (a child)
balalika, be scattered
balalisa, scatter
bambaia, 3, sweet potato
banda, 5, a mortar for pounding grain
bandazi, 5, a servant
bara, 3, i. the sea ; ii. a bullet
basa, 5, work
ku pata mabasa, to work
bas or *basi*, enough ; stop ; only
bata, 5, a duck or drake
bele, 5, breast
beluka, v. float
bendula, v. chip (as a plate)
benga, 5, a hole right through anything
besa, rise early
bibvu, 5, envy ; jealousy
bicu, 1, a male slave
bila, 5, a sheep
bila, v. sink ; dive
bimbi, 5, a wave
bimimbi, 5, a flame
bingu, 5, the commencement of the rainy season
bisa, hide
bisala, hide one's self
biza, immerse
-bodzi, one
-bodzi-bodzi, the same as
bonde, 5, a mat
bondo, 5, the knee
bonela, suffer
bongwe, 5, baboon
boo, 5, any place in the river where the current does not flow
budu, 5, a skin bag ; bellows
bulila, groan ; cry out in pain
buluka, go out ; go forth ; go away from
bulula, 5, the hippo-fly
bulumunda, roll on the ground
bulunga, be round
bulusa, send or take away ; bring forth ; produce
buru, 5, an ass
buseta, 5, a small box ; a snuff box
bva, feel ; hear ; smell ; listen ; understand
bvala, clothe one's self ; wear clothing
bvana, be mutually intelligible
bveka, be rumoured ; be reported
bvela, obey ; hear for a purpose
bvesa, believe
bvila, be short
bvilila, be numerous; be abundant
bvina, dance
bvuika, soak in water
bvumba, v. rain
bvunda, be rotten
bvundula, stir
bvunga, destroy ; waste
bvunza, ask ; question
bwadwa, 6, native beer
bweka, v. slander
bwela, return
bweleka, borrow ; lend
bweza, bring or send back
bzala, plant ; sow
bzimba, v. swell

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ca, i. pluck ; ii. stop raining
mulungu wa-ca, the rain has stopped
nsiku ya ku-ca mulungu, a fine day
cabvi, 4, a fishing-net
cadu, 4, a flea
caga, 4, a wound
cala, 4. a finger or toe
capa, v. paddle
capa, 4, a patch
capeu, 4, a hat
cedza, *cedzela*, } stay awake all night
ceka, v. cut ; saw
cela, scrape ; dig ; scratch
celela, come short ; lack
celenga, be distressed ; be in need of
cemela, call
cena, be white ; be pure
cenjela, be artful ; be clever ; be wary
cenjeza, warn
cepa, be small ; be insufficient
ceza, v. converse ; chat
ceza, 4, light
cicitilo *cida*, 4, a tool ; a weapon ; an instrument
act(n)
cidima, 4, darkness
cidyo, 4, food
cifa, 4, death
cifu, 4, the stomach
cifua, 4, the chest
cifupi, near ; short
cikalio *cigunkunu*, 4, the elbow.
=names *cikalango*, 4, a cooking-pot
cikama, v. limp
cila, 5, a portable hammock
cilebvu, 4, the chin
cilika, prop up
cilinga, 4, a precipice ; a vertical bank
cilombo, 4, anything which is harmful or useless
cilonda, 4, a sore
cilu, 5, a rat
cima, perplex
cimbiza, hurry ; hasten
cina, four (used in counting only)
cinanazi, 4, a pine-apple
cincino, now
cindo, space under anything (as table, bed, etc.). Used in the Locative *ncindo*
cinduka, descend a river by boat
cinga, cut the hair
cingama, lean to one side
cinjika, poise ; raise in order to throw
cino, now-a-days
cintu, 4, a thing ; anything ; something
cinyai, 4, soot
cinyama, 4, a wild animal (not edible)
cinyedzwa, 4, a crumb
cipini, 4, a small handle (as of a knife)
cipo, new ; not previously seen
cipwele, 4, a fowl house or crate
cisawi, 4, relish eaten with the staple article of food
cisoni, 4, pity ; sorrow
cistodya, 4, a folk-lore tale
cisusulo, 4, the first meal of the day, usually taken about 11 a.m.
cita, i. do ; say ; be ; ii. descend
citangwi, long ago
citende, 4, the heel
citiciti, 4, midnight
citomba, 4, an earthenware pot
citseko, 4, a door *citongelos, n, ...*
citulo, 4, sleep
citundu, 4, a basket with a firm rim

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cizungu, 4, anything European, as habits, language, dress, etc.
codola, pluck
cokola, dig or chop with a spade or stick held upright
cola, *cololа*, } drip ; leak
combo, 4, a utensil ; any article of household use
conzi, 4, a gale ; a storm
coto, 4, a fire-place
cuca, v. leak
culu, 4, an ant-hill
cuma, 4, goods ; generally cotton goods
cuntu, 4, a flood
cunu, 4, the waist

dambo, 5, a plain ; any open space
dawa, do wrong ; sin
dazi, 5, a scar.
defuntu, 1, a deceased person
dembuka, be late
denenga, carry on the head
deretu, good ; right ; straight
-didi, good
dikila, wait; wait for
dimingu, Sunday
dipa, 5, a spear
diso, 5, an eye. Plural *maso*
diwa, be eaten ; be edible ; passive of *dya*
diwala, forget
dodoma, err ; make a mistake
doka, disappear ; set (of the sun)
dokelwa, be out of sight
domo, 5, the stem of a boat or canoe
dote, 5, ashes
dula, remove ; take off ; pull out or off
dumbila, take an oath ; swear
dumika, burn ; set on fire
dumpwa, 5, a fathom of cloth
dungunya, grumble
dunguza, be proud of dress ; be well dressed
dwala, be ill
dya, eat
dza, come
dzai, 5, an egg
dzala, be full
dzana, 5, i. a hundred ; ii. the day before yesterday
dzanja, 5, the hand. Plural *manja*
dzenje, 5, a pit ; a hole
dziko, 5, a country ; a territory
dzina, 5, a name
dzinga, 5, a frying-pan, or anything used as such
dzino, 5, a tooth. Plural *mano*
dzinza, 5, kind ; variety ; tribe
dzipa, v. in. taste ; see *lawila*
dziwa, understand ; know
dzola, anoint
dzololo, adv. alone
dzolowela, become accustomed to
dzoma, 5, a dance
dzongwe, 5, a cock
dzonkona, peck ; pick up, as a fowl
dzua, 5, the sun ; day-time
dzudzuma, be restless ; play about
dzulo, 5, yesterday
dzulu, above ; *kudzulu*, *padzulu*, *ndzulu*
dzuma, be surprised

enda, go
-ene, the same
engula, skim

fa, die
fafa, 5, the liver

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famba, walk ; travel ; make haste
faramendo, 3, tools
farero, 1, a blacksmith
fena, 5, a pointed stick ; a wooden peg
fendeza, move
fewa, be soft ; be flexible ; be gentle
feza, as *fendeza*
fiali, draw wages in advance
figu, 5, a banana
fika, arrive
fikila, fill in a pit
finika, cover ; wrap up
fodya, 3, tobacco ; snuff
foya, sigh
fua, care for ; support ; keep
fua, 5, stone used for supporting a pot on the fire
fudza, obliterate
fuf or *fufu*, 5, a wall of a house
fuila, be red
fuka, v. ford
fukula, scrape the earth from where it has been filled in
fula, pound ; hammer ; wash clothes
fulika, be quiet ; be settled
fumali, v. smoke
fumbata, grasp in the hand
funa, wish ; desire ; want ; be inclined to ; like
fundika, ferment ; ripen after being cut
fundula, throw off ; toss (as a bull)
funga, close ; shut ; fasten
fungula, open ; unfasten
funukula, uncover ; open ; unwrap
funya, bend ; fold ; twine
fupa, sift
futula, stretch out ; pull out straight

gadza, crack ; break open
gaka, catch alight
gampa, catch anything thrown
ganga, solidify by cold (as anything melted)
gasa, set light to. Causative of *gaka*
gata, 5, a company ; a tribe
gawa, divide
gaya, be conceited
goa, 5, a valley
gogodo, 5, a bone
gogoma, kneel
golomondo, 5, a walking-stick
gombe, 5, a river bank
gomeza, do habitually
gomoka, collapse
gomola, knock down
gona, lie down ; sleep
gongonyeka, be bent ; be twisted
gopa, v. fear
gota, 5, a smithy
gubudza, shake (as a cloth)
gudumila, shelter ; protect
gula, buy ; barter
guma, thump ; knock with a dull thud ; thunder
gumba, 5, i. fault-finding ; ii. a bend in road or river
gumula, strike against ; run against
gupya, 5, the side of a canoe, box, etc.
gwa, i. fall ; ii. attack and rob
gwanda, cut or break across ; cross
gweda, upset
gwedemula, knock up with the hand or foot ; kick
gwedza, touch
gwegweduka, stumble
gwewa, 5, insolence
gwinya, i. push ; push-off ; ii. permit ; allow

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ida, } hate
idana, }
ie, he; she; it; him; her
ife, we; us
ika, put; place; bury
imba, sing
imbu, 3, a mosquito
imila, stand
invi, 3, grey hair
imwe, you
-inango, other; some
inda, be thick
inde, yes
ine, I; me
injipa, be numerous; be abundant
ipa, be bad
iwe, thou; thee
iwo, they; them

jamuka, be sour; be fermented
janela, 3, a window
jeda, mock; jeer at
jiwa, 5, a wood pigeon

kabodzi, once
kacimbwi, 1, a pipe
kacasu, 3, intoxicating spirits; rum
kadera, 3, a chair
kakama, persevere
kakamwe, well; thoroughly
kakawa, be stiff (as starched clothes)
kala, sit; remain; be; become
kala, 5, charcoal; coal
kalama, speak loudly
kale, long ago
kale-kale, } very long ago
kalene, }
kalipa, be fierce
kama, 3, a bedstead
kama, v. milk
kambadza, crawl (as an infant)
kamiza, 3, a shirt; a vest
kamula, press out; squeeze out; milk
kana, v. struggle
kanda, 5, the skin
kangaza, do energetically
kanula, open (scissors, tongs, etc.)
kanwa, the mouth. Always used in the Locative, *nkanwa*
kanya, knead
kapila v. in. splash over
kapitau, 1, an overseer; a foreman
kapiza, v. t. sprinkle; splash
kaputi, 5, four fathoms of cloth
karta, 3, a letter; a piece of paper; a book
kati, middle. *pakati*, *nkati*
kaula, pick off
kawili, twice
kaxa, 3, a box; a trunk
kaxoti, 3, a packing-case
kazali, marry
-kazi, female
kazinga, fry or roast, in a pan
khoma, knock
kodi, is it so?
kodzo, 5, generosity
koko, 5, husk; shell; skin
kola, ripen; be ripe
kolo, 1, a monkey
koma, be good; be kind; be beautiful
kombwani, 1, an infant
komoka, v. faint
konda, refuse. Also as an auxiliary verb of negation
kono, 5, a fathom
konwa, be defeated
konza, heal; restore
korja, 3, a piece of cloth, about 64 yards
kosi, 5, the neck
kota, be thick (as liquids)
kotama, stoop

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kotisa, thicken
kotsomola, v. cough
koya, keep
koza, be able; accomplish
ku, to; from; at; hereabouts; thereabouts
kua, shout; cry out
kuali, strain through a cloth
kuca, knock out; knock to pieces
kudza, rub on a piece of wood in order to clean or polish, as in cleaning knives
kuku, 5, an ash-heap
kula, increase; grow; be grown; be great
-kulu, large; great
kuludzika, be at peace in the mind
kuluneta, 3, a bugle; a horn
kulunga, i. make smooth (as a mud floor); ii. wind round
kumba, dig
kumbata, v. embrace
kumbi, 5, a shed
kumbila, hoard; store up
kumbiza, v. herd
kumbuka, remember
kumbusa, remind
kumi, ten
kunda, deprive; defeat
kundu, 5, a side
kunga, fasten tightly; make firm
kungusi, the space under anything (as a table or bed). Used in the Locative, *nkungusi*
kunja, outside
kuno, here; about here
kunsi, downwards; about the lower districts
kunyado, 1, brother-in-law of a man; sister-in-law of a woman; also used as a term of respectful address to young men
kupa, i. wave the hand; fan; ii. bale out water
kupuza, throw away
kusa, rake together; gather into a heap
kuta, be satisfied
kuti, saying; that; in order that
kutu, 5, the ear
kutula, empty out; throw away
kuzinya, 3, a cook-house; a kitchen
kwana, be sufficient; be able
kwanu, your home
kwao, their home
kwapula, thrash; flog
kwata, carry; take; bring
kwatu, our home
kwedza, gather or cut grass
kweledza, strike fire
kwelu, afternoon
kwema, 5, breath; odour
kwewa, pull; draw
kwieri, 3, a spoon
kwika, pierce; prick; stick into
kwila, climb; ascend
kwipa, choke; strangle

lalika, proclaim; preach
lamala, be crippled; be deformed
lamuka, rise; get up
lamusa, arouse
landana, resemble
langa, warn; punish
lapa, be long; be tall
lasa, wound; shoot; hunt
lata, 5, tin; anything made of tin; corrugated iron
lavila, v. tr. taste
-le, yonder; yon

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ledzela, be intoxicated
ledzuka, swing to and fro
leka, cease; leave; let alone. Used as a negative auxiliary, not
lela, v. nurse; cherish
lelo, to-day
lemba, write
lemela, be heavy; be weighty; be important
lemeza, } honour
lemekeza, }
lika, stand propped up; come to a stand-still
likanga, 5, a wooden fence
likula, start again after a stoppage
lila, cry; make a noise
lilimi, 5, the tongue
lima, v. hoe; cultivate
limbika, prop up
linga, 5, a stockade
lingana, be equal in length
lingisana, be in line with
lipa, pay; spend
liza, make sound; ring a bell; fire a gun, etc.
lizwi, 5, a voice; a word. Plural *mazwi*
loa, sink; capsize
lobzeka, as *loa*
lokota, find; pick up
lomola, be ungrateful
lonya, speak
lota, v. dream
lua, 5, a flower
luka, weave
lulupa, be active; be nimble; be fluent
luma, bite; sting
lumi, 5, the tongue
lumo, 5, a razor
lunga, v. join
lungama, be straight; be level; be honest

lupande, a yard; an arm's length

macado, 3, an axe
mace, 1, his or her mother
macibese, 5, early morning
madzi, 5, water
mafuta, 5, oil; fat
mainza, the rainy season
maka, rather; but; more
maka-maka, especially
maka-, a herdsman
makambuzi, a goat-herd
makañombe, a cow-herd
makani, stories; conversation
mako, 1, thy mother
makumanai, forty
makumanomwe, seventy
makumapfemba, ninety
makumasele, eighty
makumatantatu, sixty
makumatatu, thirty
makumawili, twenty
makumaxanu, fifty
mala, finish; be finished
male, 5, wonders
malenso, 5, many coloured cloth; coloured handkerchief
malimba, 5, a musical instrument
malimwe, 5, the dry season
malonda, 5, merchandise
mama, 1, mother; my mother
mambo, 1, a king
mamuna, 1, a man; a male
manu, be mean; be grudging
manga, tie; fasten; build
manga, Europe
mangwana, to-morrow; the morrow
manika, hang
manja, hands; plural of *dzanja*
mano, teeth; plural of *dzino*
manu, 1, your mother
manungo, 5, i. the body; ii. fever

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manusa, take down anything which is hung up, or placed on a shelf
manyadzo, shame; nervousness; timidity
mao, 1, their mother
masali, a newly acquired plot of land
masikati, midday
masiku, night
maso, eyes. Plural of *diso*
mata, 5, saliva; spittle
matala, be quiet; be still
matekenya, jiggers
matika, v. plaster (as the wall of a house with mud)
matu, 1, our mother
maulo, evening
mazwi, words. Plural of *lizwi*
mbabva, 1, a thief
mbabvu, 3, a rib
mbadzo, 3, an axe
mbalame, 3, a bird
mbale, i. 1, the brother of a man; the sister of a woman ii. 3, an earthenware plate
mbali, 3, an edge; a rim
mbani, who? what?
mbawala, 3, the bush-buck
mbeu, 3, seed
mbidzi, 3, a zebra
mbili, 3, a report; a rumour; an account
mbiti, 3, an otter
-mbo, also
mbondo, 3, a sovereign; £1 sterling
mboni, 3, a present
mbuluka, v. fly
mbuna, 2, a deep trench; a ditch
mbuto, 3, a place
mbuya, 1, a master; a lord; a grand-parent. Plural, *a-mbuya*
mbuzi, 3, a goat
mbwenye, but
mea, 3, i. a half; ii. any knitted article of clothing
medza, i. swallow; ii. fish with a hook and line
mela, sprout; grow
menya, i. hit; beat; strike; ii. break or cut off
mesiri, 1, a craftsman. Plural *amesiri*
meza, 3, a table
mfigu, 2, a banana tree
mfumba, 3, a double mat or sleeping-bag
mfumu, 1, a chief. Plural *mafumu*
mfundo, a joint
mfuti, 3, a gun
mimba, 2, the belly; the abdomen
mimina, pour out
mina, blow the nose
mlandu, 2, a meeting for the discussion of some right or claim
mlendo, 1, a traveller
molvi, 1, an attendant on a journey
moni, good-day; the usual salutation
moyo, 2, life
moyoka, *moyosa*, *moyonisa*, } v. welcome; salute
moyoni, as *moni*
mpaka, 1, a domestic cat
mpale, 1, a boy; a youth; an unmarried man
mpamvu, 3, strength; power; ability
mpanda, 3, the fork of a tree; the junction of a tributary with the main river
mpando, 2, a seat; a stool

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mpandu, 1, an emeny
mpawi, 1, a poor person ; an orphan. Plural *ampawi*
mpembe, 2, a tube ; a pipe
mpeni, 2, a knife
mpepo, 3, wind ; cold
mpesa, 3, a sixteen-yard piece of cloth
mpete, 3, a ring ; a betrothal gift
mpfunzi, 1, a scholar ; a learner
mpfunzisi, 1, a teacher
mphango, tribute ; duty
mphumba, 3, seed ; grain
mpila, 2, i. india-rubber ; ii. a ball
mpilipili, 3, a chili ; pepper
mpini, 2, a large handle (as of a hoe)
mpinza, 2, thickness
mpoka, 2, a contention ; a dispute
mpoli, gently ; steadily
mpunga, 2, rice
mpuno, 2, the nose
mu, *mw*, *m* or *n*, in ; within ; to or from within
mubvi, 2, an arrow
mudzi, 2, a village
mulamu, 1, the sister-in-law of a man ; the brother-in-law of a woman
mulomo, 2, a lip
mulongoti, 2, a mast
mulopa, 2, blood
mulu, 2, a heap. Plural *myulu*
Mulungu, i. God ; ii. rain
mumphu, whole ; entire
-muna, male
munda, 2, a garden
munga, 2, a thorn
muno, in here
munsi, 2, a pestle
muntu, 1, a person
munya, mix with water
munyu, 2, salt
muti, 2, a tree ; a piece of wood
muya, 2, air ; breath
mvu, 3, a hippopotamus
mwa, v. drink
mwadia, 2, a canoe
mwala, 2, a rock ; a stone
mwali, 2, a maiden
mwambo, 2, instruction ; traditional teaching
mwana, 1, a child
mwana-mamuna, the brother of a woman
mwana-mamunanga, my brother
mwananga wa mamuna, my son
mwana-nkazi, the sister of a man
mwanambwa, 1, a dog
mwanankati, 1, an advocate ; a representative
mwaza, scatter ; disperse
mwendo, 2, a leg
mwenye, 1, a Mohammedan. Plural *amwenye*
mwezi, 2, the moon ; a month
mwida, 2, a hole underground (as a rat's hole) Plural *miida*
mwinicilo, 1, the owner
mwinji, 2, a multitude

na, with ; and ; by ; at
-nai, four
nakati-nakati, midway
namata, v. worship
nambuka, be sticky
ñanga, 1, a doctor. Plural *añanga*
ncafu, 3, the thigh
nceka, 2, a belt ; a girdle
ncela, 2, a well

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ncence, 3, a house-fly
ncenje, 2, a gourd
nceu, 2, a fan-palm
ncila, 2, a tail
ncili, 3, i. a wedge ; ii. a post
ncombo, 2, the navel
ndalama, 3, money
ndandanda, in a row
ndandalika, be in a row
ndebvu, 3, a beard
ndendemela, tremble
ndeu, 3, a quarrel
ndida, 2, a measure
ndiko, 3, a gourd drinking-vessel
ndilo, 3, a wooden plate
ndipo, thereat ; then ; and
ndoko, go. Only used in the Imperative
ndota, 3, a dream
nduí, 5, the ground-nut
ne, no ; not ; not even
nencpa, be fat ; be stout
nensa, be difficult
neta, be tired
-ngasi, how many ?
ngati, may be ; if
ngole, 3, a finger-nail ; a toe-nail
ngoli, 1, a prisoner
ngoloweka, v. hook ; link together
ngoloweko, 3, a hook (not a fish-hook)
nguo, 3, cloth ; calico ; a loin-cloth
ngwilo, white
ninji, what ? how ?
ninga, like ; as if
njala, 3, hunger ; famine
njazi, 3, lightning
-nji, what ? how ?
njila, 3, a path ; a way
nkaka, 2, milk
nkalamba, 3, an aged person
nkalamu, 3, a lion
nkali, a large earthenware pot
nkambala, 3, rope ; string
nkangaiwa, 3, a domestic pigeon
nkazi, 1, a woman ; a wife
nkhungwi, 3, a mist
nkomo, 3, the corner of a house
nkondo, 3, war
nkono, 2, an arm
nkope, 3, the face
nkua, 2, copper
nkuca, 2, the day after to-morrow
nkuku, 3, a fowl
nkulo, 2, a stream
nkulu, 1, an adult ; a head-man
nkumba, 3, a pig
nkuni, 3, fire-wood
nnyanza, 2, a crack. Plural *minyanza*
-no, here ; this place
noma, choose
ñoma, 3, a drum
ñombe, 3, an ox ; a cow
ñombo, 3, a paddle
nomoza, as *noma*
-nomwe, seven
ñona, 3, a crocodile
-ñono, small
nsago, 3, a pillow
nsala, 2, madness ; insanity
nsama, a few
nsambo, paint
nsampa, 2, a trap
nsana, 2, the spine ; a ridge
nsanga, quickly
nsanza, 3, a bird's nest ; an elevated watch-house for guarding gardens
nsapato, 3, a boot ; a shoe
nsasa, 2, a temporary hut or shelter
nsase, 3, a spark of fire

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nsawa, a favourite
nsekesi, 3, a hen
nselu, 2, a story ; an account
nsemo, 2, an adze
nsengele, 2, a bamboo
nsengwa, 3, a basket
nsidzi, 3, the stern of a boat or canoe
nsika, 2, a trading place ; a store
nsiku, 3, a day ; time
nsima, 3, porridge
nsingano, 3, a needle
nsinzo, 2, distance
nsisi, 3, mercy ; compassion
nsitu, 2, a forest ; a wood
nsoi, 3, a roof
nsoka, 2, a crowd
nsolo, 2, the head
nsomba, 3, a fish
nsonga, 3, a point ; a head ; a head of grain
nsonko, 2, a tax
nsua, 2, an island
nsumbu, 2, a bundle
nsunu, 2, flesh ; the lean part of meat
nsuo, 2, a doorway
nsuzi, 3, gravy
nswailo, 2, a broom
ntambi, 1, a liar
ntambo, 2, a cloud
ntanda, 2, a cross-pole ; a cross-beam
ntanga, i. 2, the pumpkin plant ; ii. 3, the seed or stones of fruit
ntantho, 3, a bridge
ntemba, 3, the suburbs of a town ; the outlying houses of a village
ntembe, 3, a skin ; a hide
ntembo, 2, a corpse
ntenda, 1, a sick person
ntenga, 5, a feather
ntengo, 2, price ; value
nthawi, 3, i. time ; ii. a twig
nthema, 3, a lash ; a whip
ntima, 2, the heart ; the soul
ntobve, lead
ntolo, 2, a burden ; a load
ntombwe, 2, medicine
ntoto, 2, lime
ntsikana, 1, a young girl
ntuka, 3, an eland
ntunda, 2, high ground ; land, as distinguished from water
ntunzi, 2, shade ; a shadow ; a cloud of smoke
numpa, jump
nunka, v. in. smell ; emit a smell
nyadzombe, 3, a locust
nyagrinya, 1, a female slave. Plural *anyagrinya*
nyakodzwe, 1, a water-buck
nyala, wither ; shrivel up
nyalo, 5, the foot
nyalugwe, 1, a leopard
nyama, 3, an edible animal ; meat
nyanga, 3, a horn ; a tusk
nyanguta, v. lick
nyanya, be excellent ; be surpassing
nyanza, 3, a lake ; a river
nyati, 3, a buffalo
nyatwa, 3, oppression ; vexation
nyecula, break off a piece
nyedza, break or tear into small pieces
nyelezela, think
nyenga, deceive
nyengo, 3, a season
nyimbo, 3, a song
nyoka, 3, a snake
nyondo, 3, a hoof
nyongo, 3, the spleen ; temper
nyota, 3, thirst

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nyumba, 3, a house
nyundo, 3, a hammer
nyungulula, melt
-nza- companion ; fellow ; neighbour
nzelu, 3, wisdom ; intellect
nzende, 1, a slovenly person
nzinda, 2, a town ; a large village
nzimu, 2, a spirit. Plural *mizimu* or *azimu*
nzinga, 2, a cannon
nzio, 3, a stopper for a bottle
nzou, 3, an elephant
nzukwa, 2, an apparition ; a ghost
nzungu, 1, a European

oca, roast ; scorch ; burn
-oka, only ; alone
ola, gather up
ombedza, try by lot ; cast lots
ombola, ransom ; redeem
ona, i. see ; ii. be true
-onse, } all
-onsene, }
ora, 3, hour ; time
ota, warm one's self

pa, at ; by ; near ; to ; from ; on ; against
pa, v. kill ; hurt ; hunt
pabodzi, together
padza, 5, a hoe
pagamento, 3, wages
pakatika, fall off ; fall out of a parcel
pakaza, smear over
pakila, embark
pakiza, put aboard
pakuti, for ; because
pala, 5, gruel
pala, v. scrape
pali, 5, a broken piece of pottery ; a tile
pambula, take some away from a quantity or number
pandila, land from a boat or canoe ; come out of the water
panduka, be split open ; be torn
pandula, cleave ; split open ; tear
panga, tell
pangana, make an agreement with
pangiza, give instructions
panja, outside
pano, here
pansi, down ; below
papido, 5, a wing
pasa, give
pasiali, v. walk out for recreation
pata, take hold of ; hold
pca, grind
pedza, help
peka, be hurt
peleka, give up ; hand over
pelewela, come short
pempa ask ; beg
pendama, slant ; incline
penguka, be light in weight
peno, perhaps ; even
penzula, lift up by the edge
pepa, be thin
pepeta, winnow
perego, 3, a nail ; a screw
peuka, swerve aside ; turn off the path
pezi, i. nothing ; empty ; ii. lest
-pfemba, nine
pfika, itch
pfinya, press
pfuma, be wealthy
pfumbi, 5, dust
pfundo, 5, a knot
pfunza, learn
pfunzisa, teach
-pi, which ?

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pidzula, raise by leverage
pika, cook, in water
pila, 5, Kafir corn
pili, 5, a hill, a mountain
pili, two. Used in counting only
pisa, be hot
pita, pass; pass by or in; go on
po, gold
poka, take away from
pokanya, contradict
pokesa, take away violently
pola, i. pierce; bore; ii. heal up; recover
polola, be weak; be lazy
polosa, get on ahead
pomoka, rush at; charge
ponda, stamp; tread
ponje, 5, a bunch
ponta, an end; a point
ponto, again
ponya, throw
popa, close up an entrance
pos, or *posi*, one. Used in counting only
poso, 5, rations
psipa, be black; be of a dark colour
-psya, new
pukuta, wipe, rub
pula, i. spit; spue out; ii. pluck a fowl
pulumuka, escape
pulumusa, save
puluza, slip
puma, breathe; rest
pumbunula, unfasten something bound up
pumpula, be foolish
punza, cheat; make a profit out of
pupa, leak; run out
pupusa, blow
putu, 5, a cheek
pwaza, despise; scorn
pweta, break through or out of
pwete, 5, the rhinoceros
pya, be burnt up

raiva, 3, heart-ache
ririma, drown; be drowned
ropa, blue cloth; blue

sabwa, because
sabwanji, why?
safuli, 5, brass
saka, seek; get; look for
sakala, be ragged; be worn out
sakaza, destroy
samba, bathe; wash one's self
samba, 5, a leaf
sambadza, v. trade
sambilila, swim
samula, comb the hair
samvu, 5, a fig
sandika, rebuke; reprimand
sanduka, be changed
sandula, change
sangiza, imitate
sanja, *sanjika*, lay one thing on another; be one on another
sanka, *sankula*, choose
sanzu, 5, a branch
sarari, v. saw
saroti, 3, a saw
sasanya, make; manufacture
seca, 5, sand
seka, laugh
sekela, be glad
sela, v. winnow
sela, 5, beeswax
-sele, eight
selusa, persecute
sia, abandon; leave
si, not
siali, 3, the evening meal
sija, cut the throat

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silila, covet ; envy
siliza, disappoint
sima, v. punt
simba, thank
singisa, smear over
sinja, mash in the mortar ; pound
sipanje, 5, pity ; compassion
sirimao, 3, poison
soa, be without ; be in need of
sodza, hunt
soeka, as *soa*. Also used euphemistically for, be dead
solola, draw out ; pull out
sona, sew
songola, sharpen ; make a point
sonka, collect taxes
sora, quarrel with
sososo, within sight
suali, 5, a calm
sudzula, loosen ; untie
suli, 3, red cloth
sulo, 5, a rabbit ; a hare
suluka, be insipid ; be flavourless
sumanka, be cruel
sungula, strain
supada, 3, a sword
suta, sup
swa, break
swaila, sweep
swaka, 5, a married man
swamila, scare birds from gardens.
swipa, as *psipa*

tabwa, 5, a plank
tafuna, chew
taiu, no
taka, 5, earth, soil
tako, 5, the buttock
-tali, far away. *kutali*, *patali*, *ntali*
tamanja, v. run
tambadza, walk out for recreation
tambalala, v. in. stretch out straight
tambila, receive
tambo, 5, the sky
tanda, *tandika*, } lay out ; arrange
tando, 5, an open space in the middle of a village ; any open space
tanga, 5, i. a pumpkin ; ii. a sail
tangwi, 5, a cause ; a reason
tani, what ?
-o-tani, what kind ?
-tantatu, six
tantha, cross water by a bridge
tapa, take some out
tapika, vomit
tapila, be sweet
tasika, spread out
tati, 5, a mangrove swamp
-tatu, three
tawa, flee from
tawala, 5, a pool ; a pond
tawila, answer ; confess ; consent
tax, no
taya, throw away ; lose
tayika, be lost
tea, lay (eggs)
teka, 5, a portion ; partly full
tekenya, shake to and fro
teleka, set on the fire
tema, cut
tena, infancy
tene, so ; like ; such
tenepa, like this ; thus
tenepo, like that ; so
tente, worn out ; useless
thunga, size
ti, say ; do ; be
tiba, tie tightly
tibula, pound to flour in the mortar
tikana, curse ; swear at ; speak evil against

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tima, go out (of a light)
timisa, extinguish
timiza, add ; add to
tizola, 3, i. scissors ; ii. bricks
tokota, be ripe ; be cooked ; be ready for use
toma, begin
tomokela, go as a passenger
tonga, rule ; command
tontola, be cold
tonya, point with the finger
tope, 5, mud
tota, drip ; be wet
towela, follow
tsalakana, consider ; think
tsama, a few
tsama, v. rest upon; run ashore; stick on a sandbank
tsamila, lean against
tsanga, the bush ; any uninhabited part
tsanzaya, be contented ; be happy
tsenga, 5, a smell ; an odour
tsengo, 5, a splinter
tsigilo, 5, a rudder
tsinde, 5, a root
tsisi, 5, the hair of the head
tsogola, lead ; go before
tsogolo, front. *kutsogolo*, *patsogolo*, *ntsogolo*
tsua, remove the husk, skin, scales, etc.
tsuka, wash ; clean
tsukwala, be lonely
tudzula, burst open
tukula, lift up ; take up
tula, put down
tuma, send
tumbama, v. float
tumbula, cut open
tumula, snap ; break
tuna, deny
tunda, urinate
tunga, draw (water)
tusa, scare ; frighten
tuta, pile up together
twa, be sharp
tyoka, be snapped
tyola, pluck ; snap

ucema, 6, palm wine
ucence, 6, the white ant
uci, 6, i. honey ; ii. smoke
udziwa, 6, breadth
udzu, 6, a blade of grass. *maudzu*, grass
ufa, 6, flour
uimili, 6, height
ukali, 6, fierceness
ukambo, 6, wire
ulendo, 6, a journey
uma, be dry
umba, mould ; fashion ; make
unga, 6, gunpowder
unyai, 6, neatness
unyolo, 6, a chain
usalu, 6, cotton ; thread
usanga, 6, beads
uta, 6, a bow
uta, v. bark
utale, 6, iron
utambi, 6, falsehood
utenda, 6, disease ; illness
uwana, 6, childhood.

wanga, be firm ; be strong ; be hard
wawa, be bitter
waza, scatter ; sprinkle
wea, 6, hair of animals. Generally used in the plural *mawea*
welenga, read ; count ; reckon ; explain
wetekeza, watch
wila, v. in. boil
-wili, two
wongo, 6, the brain

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xamwali, 1, a friend
-xanu, five
xaxa, be sour

yamwa, suck the breast
yañana, look at; behold
yanjana, love
yeluza, instruct
yesa, try; tempt; measure; make do duty for

zeleza, v. tr. smooth; level
zika, be deep
-zima, whole; entire
zimola, blindness
zindikila, recognize.
zinga, drive away
-zinji, many; much
zizila, be cold; be fresh (not bitter or salt)
zungulila, surround
zunguuka, v. in. turn round
zunguza, whirl round; astonish
zwala, plant; sow

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